# RELIGIOUS.

Divine Worship in the Metropolis and Snburbs Yesterday-Sermons on the Villiftcation of the Dead, the Abases and Errors of the Methodist Church, Revivals, &c .- Church Dedications and Other Interesting Services.

CARAL STREET PRESENTERIAN CHURCH.

Sermon by Rev. David Mitchell on the Vill-ficution of the Dend. Canal Street Presbyterian church was reopened sterday for public worship. The services, ng and afternoon, were conducted by the pastor, Rev. David Mitchell. The morning's discourse was evidently suggested by Mrs. Stowe's attack on Lord Bryon. All reference to Mrs. Stowe or Lord Bryon was skilfully avoided, but the occasion was made one for the consideration of the general subject nanecessary prying into the secrets of the dead. After the usual devotional exercises, Mr. Mitchell announced as his text Matthew viii., 22:-"Follow me, and let the dead bury their dead."

The Saviour by these words, he said, does not nean that his followers are not to perform the last ffices towards their deceased friends. He speaks o his disciples according to their necessities. to one eagerly professing a desire to follow Him ne points out the hardships of the Christian life. Son of Man has not where to lay his head." "The Son of Man has not where to lay his head." To another who would defer the duty of taking up the Cross till be has performed some other subordinate duty—such as burying his father—Jesus said. "Follow me and let the dead bury their dead." The disciple he spoke thus necessor he was more occupied with thoughts resurding the dead than the disciple he spoke thus necessor he was more occupied with thoughts resurding the dead than the dittes and struggles of me. And to all who neglect their present duty with the excuss of having to bury their dead, he now as their distinctly says, "Let the dead bury their dead." These words may also be applied to those who compt hemselves with discovering the secrets of the dead rather than with the duties of life. There is in the heart of many a longing for what the common sense regards forbuilded knowledge of the good parts and deeds of men, it would be well. But to draw aside the currain which hairs between time and ciernity, merely to discover what was bad in the life of a fellow creature, to have no motive in doing so but to gratify a vain ambition, to present a story which, though improbable, will be engerly taken up by lovers of sensation and dealers in secrets and myseries, is altogether outside of the Christian life and connecer, and comes under the rebulke of the Saviour when he said. "Follow me and let the dead bury their dead." The preacher remarked, in further consideration of the subject, that an unnecessary plying into the series of the grave is contrary to the tone and spirit of Christianity. The facts of a man's life or of a nation's history, so lar as they are publicly known, the Scriptures never are my the content. It is one of the beauties of the rout, and that its pictures of Individual or national accorder are time to the life. But we cannot noint.

Further, God would have us deal with no leas charity with the dead than with the itving, "charity thinketh no evil, rejoiceth not in imquity, but rejoiceth not in the truth." "Charny shall cover the maltitude or sins," Jesus said unto them wao had brought note him swoman taken in adaltery, "life that is without sin account you let him first cast a stone at ner." If the word of God would have us thus deal with the irving, would it, think you, give us unordied because to sur up the ashes of the dead But further, the grave is m Scripture poetically described as a reating place. "There the wicked cease from trouoling and there the weary be at rest." Our Saviour severely rebukes those who would pry into the secrets of the grave. He asks requiring the eighteen overwachmed by the fall of the Sloam's tower, "Think you that they were sinners above all men that dwelt in Jerusalem? I tell you nat. Except repent," &c. He tells them they have nothing to do with the dead; they have to do with their own sins. Bessles, scripture clearly reveals a judgment day. The dead are transferred from the tribunal of man to the tribunal of God. Let us neware of making or selves the judges of the dead past and taking the judgment of God into our own hands. Let us inly to heat these words. "Judge not, that ye be not judged." In the second place, it was remarked that unnecessary discoveries of the secrets of the dead are contrary to the instincts on human nature. Our instincts point to death as a haven of rest.

We wall the sea of He; a caim one finds, And one a tempert, and, the voyage oer,

mesinces point to death as a haven of rest.

We sail the sea of life; a caim one finds. And one a tempest; and the voyage o'er, Death is the quiet haven of us ail.

When we cail up the image of a deceased child we never think of its acts of disobedience. We all feel an honest shame when any one thrusts upon our unwilling ears their doubts and assertions regarding those who have gone the way of all the earth. It is a common saying, let us forget the evil and remember with gratitude the good a man has done. The custom at our funeral services is worthy of attention. At such a time we think only on the good that characterized the deceased. In the death of the produgal we fouldly cherish the thought of his having come back to the father. We ponder has words, expressive of a returning love, and forget his wandering into the far country. Our common sense of justice has made it a stringent rule not to try any one in his absence for an alleged erime. The accused should be brought face to face with his accuser. We feet this should be observed more stringently with regard to the dead. The dead are shent as the grave which covers them. The attents of the Smittabliss to communicate with the with his accuser. We feet this should be observed more stringeatly with regard to the dead. The deat are silent as the grave which covers them. The attempts of the Spiritualisis to communicate with the spirits of the departed have only proved a grand failure and imposture. It is universally the leeling that it is unjust to call the dead to a human tribunal. The consequences of such unnecessary discoveries were, in the third place, considered. Such as the funct they would do to the lying, the creation of a were, in the third piece, considered. Such as the injury they would do to the living, the creation of a sensational taste worse than that which is gratified by illustrated papers and dramatic representations of crime, and a dangerous craving after a knowledge of the secrets of the living. The reverend gentisman concinded with an ecoquent perforation enjoining the duty of revering the memory of the illustrious dead, and showing that, except to do justice to the living, or for the interests of society, we should fet the dead bury their dead."

# ST. PETER'S CHURCH.

Sermon on the Rulsing of the Widow's Son to Life.

On account of the organ being in process of repairs there was no music at the services in St. Peter's church yesterday, and low, instead of high, mass was celebrated. The Rev. Father Onian preached from the seventh chapter of St. Luke, being an account of the restoration to life of the widow's son of

The reverend speaker began by saving that this raising of the widow's son to life was one of three instances recorded by the Evangelist in raising of the widow's son to life was one of three instances recorded by the Evangelist in which God had manifested His divine power by restoring the dead to life—the other cases being that of Lazarus and that of the daughter of James. A dector of the Church, one of the interpretors of the Holy Scriptures, says that it is quite likely that God restored many others to life, for St. John, the Evangelist, says. There were many other things which Jesus did, which if they were written every one, the world itself would not be able to contain the books that should be written." So much were the people impressed by this wonderful manifestation of Christ's power that they were first filled with fear, but soon this fear gave way to reverence and admiration, for they cried out, "A great prophet has neven up among us and God has visited his people." The inctives which seem to have induced the Saviour to work this miracle were compassion for the widowed mother and the exercise of that div into Charity which filled His heart. This miracle was not only intended to manifest such love, but it was not only intended to manifest such love, but it was not only intended to manifest such love, but it was not only intended to manifest such love, but it was not only intended for our special instruction, for it has, besides the ordinary meaning, a mystical signification. It is so interpreted by ecclesiassical writers, and is declared to be a figure of the condition to which sur reduces the hubian soul. If Ourlet was reduced to compassion for mere thansa sunfering, how much more for those which are to last for all ceruity? His sufferings in the Garcien of Gethisemane is an evidence of this great love for man. And again, His being bound to which are to last for all electrity? His aufferings in the Garbaen of Gethaemane is an evidence of this great love for man. And again, His being bound to a pillar and scouraged by a brutal sodder, and afterwards dying on the cross to stone for our sins. Would it not be well for us to turn our eyes upon our own consciences and see if our gouls may not be dead in sin't it will be well for us to implore Christ that He interfere in our behalf and restore again to the life of grace those souls dead by a life of sit.

# CHURCH OF THE PILERIMS.

Sermon on Ravivals by Rev. T. T. Kendrick. Special services were held resterday at the Church of the Pilgrins, West Forty-eightn street, between Eighth and Ninth avenues, and were all very largely attended. The sermon in the morning was preached by the pastor of the church, the Rev. T. T. Kendrick, on the subject of revivals. The sermon was a very eloquent one and had special reference to the various revival services and camp meetings which were

being held at this season of the year. The preacher detended the class of services known as revivals from the objections which are commonly made against them, and spoke of them as a great power for good and as exerting a most healthy stimulus apon the Church of Christa it large.

In the atternoon-at three o'clock a love least was boil, at which the brethern and sisters present evidently enjoyed a good time. A considerable number of those present sated their religious experience, some of them doing so very briefly and others going into detail at considerable length. In the swenting the sermion was preached by the Rev. Williago Archer, M. D., who look his text from the

Freenth chapter of % Lube and the nincteenth and following verses—the parable of the rich man and lazuras. The preacher said the parables of Christ were smong the most valuable of his teachings. They had been objected to by some critics as being mere fables, and, as such, devoid of high moral teaching, but the objection was a captions one. In many cases the parables of Christ were founded on fact, and he believed this to be one of them, and argued from the internal evidence contained in it that such was the case and it was unreasonable to disbelieve it. The parables were all drawn from facts which had actually transpired—facts which were known to all, and hence the main value of their teaching. They had a living, everyday interest for his hearers. Another objection to this parable so painly taught. A great number of persons dishked to hear that there was even a possibility of their going to hell. They were all pleased to believe in heaven, of a state after death in which this would be peace and rest; but they objected to anything which hoplied a second place in the great unknown world where the wireked would be pusished. The Biole all throughout plainly taught that there was a superition of the proof that their existed was insufficient, then the proof that their were both heaven and hell. If the proof that their existed was insufficient too. The one must either scand or fail with the other; they could not be separated. The parable taught that there was a separation of the soul and body after death, and that though the body for and body after death, and that though the body for some other sphere would be immediate, then the proof that their was a final state of blessedness was insufficient too. The one must either scand or fail with the other; they could not be separated. The parable taught that there was a separation of the soul and body after death, and that though the body for an an ending to riches they were the prior and the many thing approach to an animation could be found. When the body did it was only l

## PLYMOUTH BAPTIST CHURCH.

The chapet of the Plymouth Baptist church, a com-fortable room on the ground floor of No. 610 Ninth streets, was well filled hast evening. The Rev. Dr. Westcott conducted the services, and, after the usual opening exercises, announced as his text the chapter of the Second Epistles to the Corinthians-

of sin is the law. But thanks be to God. who giveth us the victory through our Lord Jesus Christ." The reverend gandemen in his opening remarks referred to the resurrection of the body, and contended that the litentity of individuals will be preserved in the life after death. It was said that every seven years a man's body became virtually changed; out, notwithstanding this, the person's identity was preserved, and the man is the same though the particles constituting hum may have been changed. Such would be the case after the resurrection, which must be of such a character as that each person should keep his identity after rising from the dead. The reverend gendleman in proceeding with the more immediate subject of his text called the attention of his hearers to the fact that if there were no and in the world there could be no death. It was one of the principles of the bivine government that suffering should only exist as a consequence of sin. There was but one exception to this rule, and that was not an exception in init—namely, the Lord Jesus Christ. If there were no other argument than this inseparability of sin and suffering, that alone would be sufficient to establish the docrine of everasing suffering. The only sting of death, the preacaer said, is sin. It is sin which makes death so terrible. It is not the suffering consequent upon disease; not the going to sleep of the body; out it is that which lies behind death—the remembrance of the past sins and shortcomings, and the assurance that the soul will have to stand alone in the presence of that God against whom the sins have been committed and whose law has been violated. There have always been men who have scofed at death. The righteous law is that which gives the sivength to the sting, for all God's law was right. There have always been men who have scofed at death and tried to laugh away its terrors; but their efforts have been on make in the goospe of God's dear Son, and this was the only remedy for man in the ding for the continue of the concluded w of sin is the law. But thanks be to God.

Services by the Rev. William Patton. The congregation at Piymouth church last even-ing was not by any means large, owing probably to the closeness of the atmosphere. A sermon was preached by the Rev. William Patton, of Chicago, who took his text from Mark XII. 34-"When Jesus Thou art not far from the kingdom of God." The reverend gentleman first referred to the occasion which elicited the observation from the Saviour in which elicited the observation from the Saviour in his discussion with the Herodeans, Saducees and Pharisees, and then proceeded to dilate upon the classes of men who might be represented by the scribe to whom He had addressed the consoling words mentioned in the text. He showed that this might represent more particularly two classes; first, those who had sense at heart, but who had not yet come unto Christian life and consciousness; and, secondy, that it might represent unconverted persons, but favorably impressed and tending to truth and purity, yet had had many practical and theoretical difficulties, growing sometimes from theology. A cloud of doubt and darkness oversandows their ideas. The preacher pointed out the case of the scribe mentioned in the gostel as one of great importance, and one that commanded the deepest scrutiny. Many were inclined to be favorably impressed, and only awaited the opportunity to come within the pale of religion. The conversation which took place between the scribe and the Saviour showed unmissikeably that the former was desirous of being informed as to the divine truth, and gave evidence of his appreciation of the great love which the Lord bore towards mankind. He might have been a man who rested upon the good works he had performed, yet he displayed the best symptoms towards improvement. This was a mood of mind that might have been exhibited without any real piety taxing place. He had been convinced on the fundamental principles of religion. He evinced sincerity by his manner, and was anxious to become more thoroughly acquanted with religions truth. Surely he was not far from the kingdom intending the was a unconverted friend intenning attentively to the nastructions of his minister, was it not proper that he should be encouraged to proceed. Good nature was easily onlisted on the side of piety. It might prove a slow process to tring him over to the pashs of truth but preeverance would trumph in the end. If any man stood on the borders of the kington of God let him make no dela his discussion with the Herodeans, Saducees and Pharisees, and then proceeded to dilate upon

GRAHAM AVENUE METHODIST LON-SPISCOPAL GRUNCH. The Errors and Corruptions of the Methodist

Episcopai Church.

The Rev. D. Shepherd preached a sermon on the above subject in the Methodist Non-Episcopal church. Graham avenue, Williamsburg, yesterday. In opening his discourse he contrasted the simplicity, force, energy and poverty of that Church fifty years ago with its pompousness, weakness, listlessness and wealth of the present time. He lamented the good old days when the congregation did its own singing. when the ministers were not graduates of colleges but of the Church itself, and required no ordination but that of God. Then, he said, the Church was but that of God. Then, he said, the Church was poor, despised and persocuted. Now it was the richest in America, and yet the poorcat. Its real estate was worth \$35,000,000, the interest of which was \$2,500,000, enough, he thought, to support all the preachers in America. We then, he said, chose our trustees from the members, now from the world, especially if they are wealthy. These men are lords over God's heritage. They rule the people with a rod of iron, and even the ministers themselves are controlled by them and called by them without the hishop's approval. We formerly built churches for the poor, now palaces for the rich, and the bishop is at his wits end to find men to in these magnificent churches. To please the trustees he has to search all the conferences in the United States to find preachers to send them. And after all they are not satisfied. Fifty years ago the preachers and boott stod a year, now \$5,000 a year and a fine, well furnished nonse to live in, besides many donations. Really the preachers and people have got above themselves. They neither act like Methodists, live like Methodists, of dress like wich; they are as proud, pompous, haughty and fashionable as other people. Fifty years ago our preachers preached the gospei, repentance and remission of sine through the name of Jesus, justification and sanctification, holiness of heart and life, a free and a full salvation. Now the fashionable preachers preach nothing but either politics or metaphysics. The name of the Saviour and his dectrines are sellom or never named in the pulpit or out of it. The minister who never mentions his name out in the church, is unworthy of it or to go to the sacrament, Fifty years ago the linerant pan was in full operation, now the congregational the ministers want to be settled for life, without sermous enough to last figmt two tests. poor, despised and persecuted. Now it was the

the bishop stationed the preachers, now the trustees and president eiders do it. If the trustee wants a favorite preacher he goes to the eider and teils him the person he wants, and he is sure to have him, the may be a relative or friend, so that if the preacher can only get the trustee on his side he is sure to succeed. The people have no voice whatever in the real estate of the Church. It all belongs to the conference. O, how has the pure gold become dim and the mightly faiten—"we have hung our harps on the willow. We can sing the songs of Zion no longer; because in a strange land." Hear what our blessed Saviour says. "Because thou art neither cold nor hot, but thewarm, I will spew thee out of my month oecause thou sayes the out of my month oecause thou sayes. I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked. Remember therefore, from whence thou art failen, and repent and do the first works over again." Set out anew for heaven. Let that excellent man do our first works over again." Set out anew for heaven. Let that excellent man dknew him before he was a priest, who is no novel reader nor novel writer, and who has never departed from the good old way." "We must repent and do our first works over again." Set out anew for heaven. Let that excellent man dknew him before he was a priest, who is no novel reader nor novel writer, and who has never departed from the good old way—that is, Bishop Janes—first, insist on congregational singing, with the old Methodist tanes. Second, that all the preachers throw aside their notes, and let us have old-fashioned preaching. Third, let all our churches in future on but for the poor as well as for the rich. Fourth, insist on the preachers warming every man and teaching every man in all wisdom (doctrines), that they may present every member of the church shall be observed by all, rich and poor. Sixtin, let the preachers infure of our members may be sent to the aimshouse. May we rememb shine on you. Amen and amen.

### DEDICATION OF A CATHOLIC CHURCH IN BROCKLYN.

There was a large congregation present yesterday morning at the dedication of the new Catholic caurch at the Roman Catholic College grounds, East Brooklyn. The Right Rev. Bishop Loughlin, of Brooklyn, was assisted in the dedicatory ceremontes Brooklyn, was assisted in the dedicatory cerementes by Father Freel, of the Slimey place church; kev. Thomas Mooney, of St. Bridget's cauren, New York, and Revs. Eugene McSherry and P. Karney, The solemn high mass was sung by the kev. Thomas Mooney, assisted by Revs. Engene McSherry and Karney, of the Cathedral and St. Joseph's church. The Rev. Father Freel read a portion of the sixteent chapter of St. Matthew, after which he preached a short sermon, which was listened to by the congregation with marked attention.

The edifice is constructed of wood and is quite plain. It is 113 feet long by 60 feet wide. The celling is neally frescoed, and over the altar is a fine paniting of the baptism of our Lord by St. John. An admission fee of fifty cents was taken at the door of the church.

# DEDICATION OF THE NEW GATHOLIC CHURCH AT COLLEGE

The steamer Neversink left Peck slip yesterday morning for College Point and New Rocheile, with a goodly company of excursionists on board, com-prising a fair sprinkling of Teutons. On arriving at College Point the majority of the passengers landed to take part in the dedication of a new Catholic church which has been erected in that village and dedicated to St. Fidelis. The services were highly impressive and attractive, and were participated in by upwards of two hundred pressure. The day nassed off without any accident.

DEDICATION OF A CATHOLIC CHURCH AT FREEMANTOWN, N. J. At half-past ten o'clock yesterday forenoon the ew and handsome church of "Our Lady of the Valley," recently erected at Freemantown, N. J., was dedicated with appropriate and imposing ceremony. Many dergymen from the neighboring parlanes were present. A collection was made at the close, and a handsome sum realized, which goes to liquidate the debt on the building.

## THE JEWISH TEMPLE OF EMANUEL

In compliance with the statute providing for an annual sale of the pews in the new Jewish Temple in Fifth avenue till all shall be disposed of, a sale took place yesterday, pursuant to a resolution of the Board of Trustees. It was, however, a pro forma Board of Trustees. It was, however, a pro forma sale, made merely to comply with the requirements of the law, it not being the wish of the corporation to dispose of the pews in fee at present. Only six or seven pews were sold, and most of these were the cheaper ones. One, however, sold as high as \$4,300, and the others were knocked down at a much lower figure, some of them being as low as \$300. The attendance was small, and the sale was adjourned as soon as it was thought the demands of the law were complied with.

# THE HUMBOLDY MEMORIAL.

Rehenreal of the Singing Secieties for the Centenary Celebration-A Jubilee in Pros-

pect. Yesterday forenoon, at the Germania Assembly Rooms, the Northeastern Saengerband, of Ne and vicinity, an association of thirty-three, and the Aligemeine Saengerbund, an association of cleven German singing societies, of this city, held their rehearsals of choruses to be sung at the Humboldt Festival. The first, under the direction of Herr Carl Anschutz, practised Mohr's "Jauchzend Erhebt Sich die Schöpfung;" the second, under the direction of Herr C. Kruger, Kretzschmar's "Geisterschlacht." About four hundred singers were present, but more than twice that number absented themselves to par-

About four hundred singers were present, our such as the total twice that number absented themselves to participate in an excession arranged by some other societies. They will hold several rebearants during the week, and to judge from the performances of those who were present yeaterday the vocal part of the rest concert will be executed with remarkable force, precision and finish.

The delegates of the Northeastern Saengerbund having assembled, the Freedent, Mr. Th. Heldenfeldt, introduced to them Professor Doremus, president; Mr. Hill, secretary, and Mr. Carl Bergmann, musical director of the Philiarmonic Society, remarking that these gentlemen had come to make a proposition in regard to a musical featival, to be head next year in this city, on a scale lar surpassing that of the Boston featival.

Professor Ponemus said that Germany a century are had produced two gentuses, the one Humboldt.

Mr. Hetensysthot having assured them that the Bund would favorably consider the matter the deputation retired.

A proposition to hold a "commers" or social gathering on the evening of the Humboldt festival was then discussed.

Mr. Richtand Katzenmeyer moved to hold no such festivity, but a forchight procession, to start at time o'clock in the evening from Bowery to Four-teenth street, in order to give those sings 8 who were not able to take part in the day's procession, or in the banquet jin the evening, and also to other associations and the public generally, an opportunity of actively participating in the celeoration of the humboldt anniversary.

This motion was unanimously adopted, and a committee of arrangements, consisting of Messrs, Pick, Stoffens, Manater, Finitis and Detker, appointed. The secretary, Mr. A. Bauhahn, was requested to direct a circular to the press of this city, expressing thanks for what the press had the now done in the matter, and requesting it to call on the public for a numerona participation in the torchlight procession, it was further resolved to notify the Philaarmonic Society that their invitation would be accepted by the Northeastern Saengerband. The meeting then adjourned.

# THE COST TO CROSS THE CONTINENT.

# EUROPE.

By the steamship Idaho, from Liverpool, at this port last night, we received our European files dated to the 19th of August. We have also our special cor-respondence, supplying the following interesting details of 8the news received by our cable telegrams,

in addition to the mail report published in the heard yesterday morning:—

At judges' chambers in London, August 16, an application was made on behalf of Mr. Grenville Murray to stay execution of the order obtained by Mr. Hughes at the Croyden Assizes. The application was made with a view to a new trial, and was supported by amdavits from two Paris physicians to the effect condition to trave! without danger to his life. On the payment of a sum into court to abide the event of a new trial the application was granted.

from England. A private of the Tweifth regiment, irritated by some supposed grievance in reference to his hopes of promotion, took his rifle and was in the act of discharging it at a sergeant who had incurred his anger when he was selzed by some of the bystanders and the weapon taken from him. After this he succeeded in escaping from his captors, procared another rifle, loaded it and was about to discharge it at the sergeant when he was again ar-

dents who have been working hard to make themseives masters of stenography, having been appointed official reporters to the Council, are considered sufficiently perfect in the system to be allowed the

vacation customary during the sultry season.

The physician of the Prussian Admiralty has proposed the adoption by all civilized States of a flag of distress to be used on every occasion, both in peace and war. It is suggested that the flag should be of a dark yellow color, with a red cross upon it.

Mr. Discaell was present at a dinner at Alton Towers. The leader of her Majesty's opposition made a short speech proposing the health of the host and hosters, the Earl and Countess of Shrewsbury and Talbot; but he carefully eschewed politics. "There was no such thing," he said, "as politics in

At Croydon, England, the proprietors of the Belies were detendants in an action for brought by Mr. Allington, a magistrate. The libel arose out of a police report of a case in which Mr. Allington was fined five pounds for an assault on a man named Wattehouse at the Prince of Wales' theatre. The Echoes, commenting on this assault, used terms in reference to Mr. Allington which, it was admitted, £500 and the jury found for the plaintiff in full.

At a court held by Vice Chancellor James, at Guildford, the publisher of the Poole Post appeared to show cause way he should not be committed for contempt of court, in consequence of some com-ments made in that paper upon the pending Tichborne baronetcy case. An apology was entered and accepted, but the respondent was ordered to pay the costs, and the Vice Chancellor gave notice that in future the full powers of the Court would, under similar circumstances, be exercised.

A letter from Paris, dated on the 15th of August,

A letter from Paris, dister on the few of Angues, has the following:—

Yesterday the yacht Puebls conveyed twenty-five of the papils of the St. Dents house of the Legion d'Honneur to St. Cloud, where these young ladies were entertained by her Majesty, who, having ascertained, when distributing the prizes at that establishment last week, that for various reasons they gere prevented from spending their vacation with their families, kindly undertook their amusement for one day.

late Palmerston as in preparation at the hands of

The London Record, speaking of the diary of the late Palmerston as in preparation at the hands of Sir Henry Bulwer, observes:—

The diary is said to be full of interest and distinguished by all the late Preinler's linear characteristics. It commences when he was elected years of age, and it ends at the close of 1820, when he assumed office as Foreign Secretary. But at present no continuation of the diary has been found among his lordship's papers, and it has none of the attributes of a Boswellian record. It is replete with interest, modest, unaffected and simple, without an atom of gail or ill nature, but short and condensed, as if the style had been formed after the model of the sententious brevity of Tactius. It seems to have been originally designed in its present form chiefly to explain why he left the tories and took office undor the whig Earl Grey—a change which, according to Lord Palmerston's chivarous sense of honor, could only be justified by the fact that he was himself descried by the party when he was unseated for the University of Camoridge for voting in favor of Roman Catholic emancipation, although there had been an established compact, according to which that question was to have been an open one. The diary will explain that his long term of service as Secretary of War was not from the want of many overtures to accept higher effices.

A committee has been founded at Berlin for the establishment of a transatlantic cable to place Germany in communication with the United States.

establishment of a transatlantic cable to place Germany in communication with the United States without using any one of the three lines actually ex-

On the 17th of August, in London, an act of l'arliament was issued to prohibit for a limited period the importation, and to restrict and regulate the carriage of nitro-gly cerine save as mentioned. No per-son, after the passing of this act, is to bring into any poshin in, from, or near the coasts of any port of contravention of this judicia, the party is to be guilty of a misdemeanor, and itable to be imprisoned for one year, and all nitro-giveering to be brought

# IRELAND.

Metropolitan Reminiscences and Street Scenes in Dublin-Party Divisions-Pauperism-"Young Ireland" in Its Birth Place-A Public House Acquaintance-The Irish Church Bill in an Orange Point of View-British Legislation and Papat Pollay.
DUBLIN, August 10, 1888.
On the south side of the river Lifley there is a dis-

trict known as "The Liberty," as distinct in charac-ter as St. Giles, in London, is from upper Portland street, or the Quartier Latin in Paris is from le Boulevart des Italiens; but it is not so wicked as the former nor as elegant as the latter. To-day it is the most miserable of the many wretched streets in the city, but seventy years ago the click of a thousand shuttles vibrated through its humblest street, and the humming of spindles and bobbins was heard almost in every household as "the loud laugh," which Goldsmith tells us "proclaims the vacant mind," was heard responding to the joke and repartee of the busy artisans. But the union with England has broken the looms; the bobbins have ceased to hum; want and misery have taken up their emtion: in every street, and vice and intoxication of the most repulsive and horrible aspect unite in the midst of unparalleled filth, bratality and ignorance. "The Liberty" remains, but its trade is no more; the people are sunk in ignorance—hope has left their hearts, and they live, in the miglority of cases, upon the pittance of chance smid sorrow and blitterness, lewdness and dirt.

We can enter "The Liberty" by St. Patrick's cathedral—built by the Catholics, but confiscated by Prostestant government in the interest of God and the Reformstion—or by Meath street. Entering the latter, from one of the business thoroughfares, Thomas street, we are in a long street known as "the Cootob." At right angles there is a fifth place—Skinner's siley—considered, since William III. drove James II. over the Boyne, as the headquarters of the Dubin Orangemen. It is a dirty looking place full of gerbage, inhabited by the worst characters and unfortunate Protestant tradesmen who eke out a living by drudgery. Skinner's alley was not always as it is to-day. Forty years ago the hone and sinew of Dublin's Orangemen lived in it or its vicinity, and supported the public houses that furnished the admirers of "the glorious, pione and immortal memory" with usquebaugh, "cakes and ale," and XX of undoubted origin. When the college boys—the students of Trinity college—paracted around the equestrian statue of William III, the roughs from Skinner's alley were on hand to protect them from the angry Oatholies, who often beat both so unmercifully that many were mained for life. Prostestant government in the interest of God

Yesterday I visited Skinner's alley, but I took care to put my revolver in my pocket, leave my waten and change in my lodgings, and carry a stort stick that is almost fit to be entitled to shifted honors. Up Meath street and into "ins Coomb" hundreds of ragged, dirty children gambolied in the middle of the street and upon the sidewalks. Many of them had their hair so inextricably matted that it was disgusting to look at. Others, with filthy noses, had cruss of bread in their hands, but through the smutty well that enveloped them from forehead to chin the exquisite white skin and roay observes so peculiar to the children of Erin peeped out like half-ripe peaches through heavy foliage. Sizaternly women gossipped with each other; banes squesied and urchins laughed boisterously at merry pranks; but Skinner's alley was at hand, where two women were engaged in a lingual altereation, that was not so the street the street was a constitution. Yesterday I visited Skinner's alley, but I took care

dom in its den viewed the Irish Church bill. The door of the public house evidently has been a long time in use, as the lower part was pientifully indented with kicks and raps from united brogans, neavy sticks and all kinds of missiles used to "rap up" the barkceper. The counter is high, but the stock was not very select. The taproom, to which I went after a hasty survey, was diagy but cosey; colwebs had full possession of each corner; fly dirt speckied the celling and windows better than any painter could; a fadee piece of red storf, with a dozen holes in the centre, shut out the outer world from seeing the Symposium feasts of reason and flow of sou; that may have taken piace within. A few old lithographs in mabogany frames and a large colored likeness of William III. crossing the Boyne adorned the safron-like walls. There was only one person inside when I entered. A long deal table, painted like a cheap collin, extended almost the entre ength of the room; forms, painted the same, fianked it; the fireplace was covered with a fancy screen—"iwas a dreary place. The waiter brought me a pint of ale half butter, half mid. Desirous of opening a conversation with the other occupant, I politely asked him if he was reading the Express of Irish Times. He raised his eyes and promptly answered me the Express. I biandly informed him that I would look over it when he was done. He very courteously handed it to me, remarking at the same time that there wasn't much news in it. The Kind manner in which he said this prompted me to ask him if he would do ne the favor of 'taking a pint," is I intended to look over the paper and have a little chat with him about the news. A pint of ale soon made its appearanc, and we were in the midst of a picasant conversation when he abruptly asked. "The you not an American, str?" Hefore I answered him I took a sip of my aie and tod him I was, after a panse. As his conversation was interesting and his manner frank I subjoin it:—
Coargeronders—"I have no particular opinion of the buil?
Cosespronde

the Queen the moment it was presented to her.

UNNOWN GUEST—Well, what is your opinion of the bil?

Correspondent—I have no particular opinion about English or Irish adairs; but, as an American, I don't believe in State churches at home or alroad; but every person is not of my opinion, and those who prefer them may be right or wrong.

English or irish adairs; but, as an American, I don't believe in stote of my opinion, and those who prefer them may be right or wrong.

Englished Church, and have been taught to consider it as the anchor of Irish liberty; that it was upneld at great expense, I believe, but it enabled England to keep the triends in Ireland always on the alerc against Popish plots. French invasions or Fenian insurrections. We were in the minority, his true, but our church was as legally established as that of England. If the Church of Ireland was wrong, was the Church of England right? Both were planted by Henry and that glorious woman, whose name is engraven upon every true Protestant heart, Queen Engabeth, to purify religion, to preserve hoorty.

Coprespondent—Then you think the late legislation was unjust?

UNKNOWN GUEST—Unjust! Infamous and cruel towards the Protestants of Ireland, and will never be forgotten. Who asked for its abolition? Not the common people—not the aristorracy.

Correspondent—The spirit of the age is against State churches; the most enlightened statesmen of England have spoken against it. Thousands have written about its wealth, i.e., but do you think that its abolition will have any induence upon the pointical, social of financial condition of the country? I see a spirit of fraterially in all the papers. Pin sure the Calholics would only be too happy to fraternize with their Protestant countrymen in lorgetting the past.

UNKNOWN GUEST—It is a hard pill for a true Protestant to syallow—to name with "a child of Rome," text and the papers.

UNNOWN GUEST—It is a hard pill for a true Protestant to swallow—to name with "a child of home," but I am not prepared to deny that many Protestants are not Orangemen.

CORRESPONDENT—Oh, yes, I forgot to ask you about them. How do they view the matter?

UNENOWN GUEST—As I do; I'm one, but it's not much to boast of now. Many Orangemen hate England as bitterly as any Ribbooman. I am neutral, but observant.

CORRESPONDENT—Don't you think the intelligent Catholics sincerely attached to the Crown and government of England's Surely the Catholic bishops and clergy have done great service in deaouncing Fenianism. Loyaity more eloquent could not be expressed by any Englahman than by the Catholic Bishop of Kerry, who stated that "elernity was not long enough nor hel ho, enough for the Fenians."

UNKNOWN GUEST—The denunciations of the Romish priestnood against Fenianism were what any person of ordinary sense would expect. It is very easy to humbug men 3,000 nnies away about invasing treland, but any man hving within the jurisdiction of these islands knows how ansured such an undertaking would be, and the Catholic pries's are too wary to be caught by such bad chant. I don't believe any Catholic is attached to the crown of England: there are many Orangemen, too, not very much in love with it now.

CORRESPONDENT—Do you think the Orangemen will jorego their party processions in the future and be less offensive towards their fellow Catholic countrymen—feel more like firshmen?

UNKNOWN GUEST—I can't tell; but I'm sure we won't shout for England as lustily as in the past, we siways have loved Ireland, and I hope always will.

As he finished he raised his hat and made a sign or salute towards the clotted likeness of william III.

we aways have loven ireland, and have aways will.

As he finished he raised his hat and made a sign or salute towards the colored likeness of william lif. and kindly bade me good day.

Two other persons entered, who conversed sotto voce for a few minutes. I finished my pint, picked my steps to "the Coomb," went up to St. Patrick's church and thence home to dine and cogitate over the dismal forebodings of Orangedom in Dublin, the want and wretchedness in "The Liberty" and the sums spent by England in Borneo and Japan for the diffusion of the Gospel.

An Italian Tragedy-Marder in a Rallway Carriage-Preparations for the Council.
ROME, August 10, 1869. A recent tragic event on the line from Naples to

Rome forms the chief topic of conversation and

comment just now. The express train which left Naples for Florence at a quarter-past ele en on Thursday evening arrived at the frontier station of soletta early on Friday morning, with the corpse of a lady, drenched in blood, stretched on the floor of a first class carriage, with a revolver by her side. The Italian police and military authorities at Isoletta made the minutest investigations among the other passengers in the train but without eliciting any satisfactory explanation of the sangumery mystery. lowed to proceed and arrived in Rome an hour be-hind time. All sorts of conjectures were broached on the subject, but the true version has now revealed the name of the victim, the Countess Armanda Cattaneo, of Novara, in Piedmont, who was separated from her husband, and had been residing for a few days at the village of San Paolo, in the neighborhood of Noia, near Naples. The cavairy regiment, Victor Emanuel, being quartered at Noia, the Countess was visited by some of the Officers, with whom she was acquainted, but from motives which it is superfined to go into, she decided to leave the neighborhood of Naples and return to Piedmont. This de erimination seems to have greatly irritated an officer of the regiment named Negro, so that the lady, to avoid molestation, was escorted to the railway station at Na, less by two other officers, maned Viale and Vegico, and a Roman emigrant. Count Augusto Pandoll. These gen lemen, to insure the safety of the Countess, entered a first class carriage with her sad accompanied her on her journey as far as Caserta, where they got out, leaving her alone, with the windows drawn up. Signor Negro, however, who had arrived in Naples the preceding morning with his troop, and had had it is said, a vio ent altereation with the Countess at the liotei de Génère. Was also a passenger in the train, having presented humself at the station in plain clothes and taken a third class ticket. It is supposed that when the three gentlemen who had undertaken to see the Countess safety on her journey got out at Caserta, Negro, during a long run windowt any stoopage, got out of his carriage and proceeding along the foot boards to the carriage and which the unfortunate lady was sone passenger, broke the window ginss with his revolver and shot the Countess through the aperture, the build penalting her eye and caosing instantations death. The assassing is supposed to have taken refuge on Pontifical soil.

The italian government has granted permission to thavellers proceeding on the lines of the Roman Railway Company for the restoration of the Roman Railway Company for the restoration of the ancheat port of Ostia, and the construction of a railway thence to from the restoration of the ancheat port of Ostia, and the construction of a railway thence to Dominere, has granted to the Roman Englarency in the first the marines of Europe are made and th borhood of Nola, near Naples. The cavairy regiment, Victor Emanuel, being quartered at Noia, the Countess was visited by some of the

The work of the Council Hall in St. Peter's is proceeding rapidly. The cardinals' seats are already visible at the extremity of the apact the two lateral chapels, which will serve as supplements to the great Council Hall, are enclosed and the great hall is being enclosed also, eleven attars contained in its area being thus temporarily withdrawn from the public celebration of divine offices. The new design, besides being more grand and simple than the preceding one will also affort a saving in the execution of 10,000 seudt. The young ecclesiastical students selected to become sten graphers of the debates in the Council have made such progress in that art that they have been allowed to suspend their studies during the vacation customary in the present hot season.

His Holmess has decided that their suspends when

that are that they have been allowed to suspend their studies during the vacation customary in the present hot season.

His Holiness has decided that a universal exhibition shall be held in Rome during the Council, to be opened to the public on the list of February next, and to remain so for four months. In order that this exhibition may have a character sultable to the Church is to consist entirely of works of Christian art. Another artistical project connected with the Council sto have piaced in the vest atrum of the Vatican Basilica the portraits in mosaic of all preceding Popes who have held Ecumenical Councils.

Cardinal Borromeo, who lives in the Altieri palace, proposes to open his noble saloons to the assembled bishops of christendom during the duration of the Council. How to lodge so many prelates is already a matter of serious consideration. The Pope has taken many apartments in palaces at his own expense, so as to be able to offer hoseitality to the most distinguished bishops, and one of these residences, in the Borgo Novo, is already occupied by the Austrian Bishop Fessler, appointed Secretary of the Council, who has arrived in Rome and is hard at work.

### MUSICAL AND THEATRICAL NOTES.

Metropolitan theatres are, to a certain extent, the barometers of fashion. When the theatres at this eason of the year are slimly stiended it is safe to onclude that Dame Fashion and her votaries are "out of town;" but when, as has lately been the case in this city, the aitendance at the various histrious and lyric temples increases in point of numbers, it in-variably follows that the gay birds of fashion, despite the continued heat, have begun to wing their way homeward from the seaside, springs and mountains. During the past week the theatrical barometer has risen to the mark indicating "large average attenddelight but seldom reached thus early in the season. Large audiences and attractive plays have been the rule at most of our theatres during the past six public patronage will diminisa in the slightest degree with the present week. The revival of old plays in many instances has been found sufficiently attractive to warrant managers to indulge still further in this line, while the endeavor to produce new ones of merit has met with a reciprocal appreciation from the playgoers of our community. The programmes, as a general thing, at most of our leading theatres, for the present week remain un-changed, but such new inducements and novelties

changed, but such new inducements and novelties as are offered by our amusoment caterers will be found highly spiced with sensation, and will doubtless prove attractive.

At Booth's tneatre Mr. Joseph Jefferson this eventure enters upon the fifth week of his renowned fingersonation of Rip Van Winkie, and there is every propability that he will continue to appear before the public in the same character during the continuance of his present engagement. The house is crowded every night from parquet to gallery, and the plaudits evoked from the sudience by Mr. Jefferson in his artistic portrayal of the sufferings and escapades of poor old "Rip" are such as are but seidom bestowed in this city upon even great actors.

icrson in his attistic portrayal of the sufferings and escapades of poor old "Rip" are such as are but seidom bestowed in this city upon even great actors.

Mr. John E. Owens at Wallack's has met with an immense success in his two famous specialties, Econominate, and Joshua Butteroy. In "The Victims." These pieces, which will be repeated all this week, have never been brought out in better style in this country, nor has Mr. Owens in these characters ever shown to more advantage. Wins the termination of next week Mr. Owens present engagement at this establishment comes to an end so that all those who desire to see him in these two popular characters, should avail themselves of the present opportunity. "Play," with its superb scenery and magnificent cast, has reached its last week at the Fifth Avenue theatre. The piece, though light in construction, has met with a fair success, which is misinly attributed to the order of the distributed by Manager Daly. On Monday evening next the comedy of "Preams," the joint work of Messrs. Boucleanit and Robertson, will be produced at this house for the first time in this city.

"The Sea of fee?" this evening enters upon the second week of its success at the Grand Operalious. The piece has been handsomely placed upon the stage, and with such a lavorite actress as hiss Lucile Western in the leading part caunot fail to prove attractive to the bubic fair fermined that the first time in this city.

At Niolo's Garden the "hast nights" of "Arrah-fis-Popue" are announced, nowth ostanding the fact that the drama is still attracting large audiences, its last representation will be given on next Saurday evening, and on the following Monday Boucleanit's intest sensation at this gongeous establishment.

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Nymphs." In the evening the Rand Sisters—Ohya and Rosa—two new debutantes for metropolitan favors, will appear in "The Fearl of savoy," supported by a strong slock company. Cheng, the Chinese giant; Admira Fisk, Jr., the diminitive dwarf, from Narraganset; the "Flying Gymnast" and thousands of other curiosities will remain on exhibition, as heretofore, in the museum department of this establishment.

The last week of the mirrh-provoking pantomina of "Hiccory Diccory Dock" at the Olympic is also announced. This will finish American pantominatin this city for the present; but it is more than probable that Mr. Fox, with ms face rechalked, will seam tickle the town with his inimitable drollery in a new pantomine about Christmas tide. "Uncle Tom's Cabin," with a strong cast and elaborate scenery, will be revived at the Olympic on next Monday evening.

The Bowery theatre will dazzle its pairons with two brilliant "stars" during the next six nights. Miss Mary Milchele, esister of "Euronom?" Magyis.

scenery, will be revived at the Olympic on lext Monday evening.

The Bowery theatre will dazzle its pairons with two brillant "stars" during the next six nights. Miss Mary Mitchell—sister of "Fanchon" Maggle—and Mr. John Albaugh are announced to appear this evening in the Sensational dramas of "Eustuche" and the "Hungarian Chief".

At the cosey Comique we are to have an English version of the French drama entitled "A Liffe's Revenge, or Two Loves for One Heart," with a splendid cast, and the comedicita of "The Good for Noching," with Miss Lizzle Wilmore as Nan. With such an attractive programme the Comique is certain to be crowded.

Tammany is nightly jammed with the admirers of the bailet, the lovers of the acrobatic and the patrons of the marvellous. The spectacniar "Queen of Rearts," with an it is beantles, is still upon to bills, as is also the Sylvester illusionists and "Harry Gurr, the Man Fish." This last named individual is one of the greatest sensations that Tammany has yet had, and to see him disporting in his giass tank elone is worth double the price of admission charged to see the entire "show."

The Waverley theatre having established its popularity, its managers are determined that no effort on their part shall be spared to insure the continuance of its popularity. The Delevanta Rrothers and Charley Pettingill have been added to the attractions for the present week.

Tony Pastor's Opera House this week will be respiendent with "stars" of the "varieties" order, Delehanty and Hengier will appear nightly in their soons and dance specialities, besides which Tony himself, assisted by a strong various commination, will endeavor to designt the audience.

The San Francisco Minstrels, with all the old favorites and many new candidates for Ethopian honors, inaugurate the season at their redecorated hall this svening, with new songs, new jokes, new workes and many new candidates for Ethopian honors, inaugurate the season at their redecorated hall this svening, with new songs, new jokes, new worken and farte

wainbold, Bernard and Backus will be on hand to welcome their irrends.

The Central Park Garden, with its delicious music and retreshing broczes, continues to receive the lion's silate of public patronage. An excellent programms is offered for this evening.

The Worrell Slaters will favor the plous Brooklynites on Wednesday and Thursday next with the buriesques of "The Field of the Cloth of Gold" and "Lalla Rookh." They will be supported by a strong company.

company.

At Hodey's Opera House, Brooklyn, minstrelsy is
the loadstone that is attracting large and delighted
audiences. For the present week, besides the usual
amount of songs and dances, wo are promised the
inoghable sketches of "Oil for Caba," "The Tempest," and "The Seedy Musician."

VEXATIOUS LAWSUFF SETURD.—The adams county (lows) Gazette states that the expensive and vexations is went pending in the Supreme Court of the United States between the Buringson and Missouri River Railroad Company and Freunont county, involving the title to over 13,000 acres of swamp hand, has been compromised. The country pays the company four dollars per acre for the land, or over \$50,000. Much of the and had been sold by the county to settlers who had improved it.

The statue of Cleopatra, recumbent, expiring from the eting of the sap, a tine bronze, has been placed in the received garden of the Tuberies in Paris